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LIFE AND CHARACTER

OF

FREDERICK AUGUSTUS RAUCH,

FIRST PRESIDENT OF MARSHALL COLLEGE:

A E U L O G Y

DELIVERED ON OCCASION OF THE RE-INTERMENT OF HIS REMAINS AT  
LANCASTER, PA., MARCH 7TH, 1859.

BY

REV. JOHN W. NEVIN, D. D.

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## INTRODUCTORY NOTICE.

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Soon after the consolidation of Marshall College and Franklin College, in the Spring of 1853, the Alumni Association discussed the question of the removal of the remains of Doctor Rauch from Mercersburg to Lancaster, and in July, 1855, took the following action :

Whereas, since the removal of Marshall College to Lancaster and the sale of the College property at Mercersburg, the remains of the venerated Dr. Rauch, the first President of Marshall College, lie alone, and are liable to exposure and abuse ; and

Whereas, it is proper that these honored remains should lie near the spot to be occupied by the new College edifice ; and finally,

Whereas, the relatives of the deceased President, have, upon consultation, acquiesced in any proper measure, which may be devised for the removal and suitable consignment of his remains ; therefore

*Resolved*, That a committee of three be appointed to propose some suitable action in the case.

Rev. Dr. Bomberger, Dr. Mayburry and Geo. W. Brewer, Esq., were appointed the committee and reported as follows :

That, in every view of the case, it seems proper that the remains of the first and honored President of our Collegiate Institution should repose under the shadow of the College itself and be under its immediate guardianship. The presence of his tomb and a suitable monument over it, would be an abiding memorial of his virtues and excellence, and render the new College grounds more precious in the eyes of the older Alumni. We recommend the following action :

1. That application be made to the Board of Trustees of Franklin and Marshall College for a suitable piece of ground to be occupied for the purpose above named, and for their co-operation in the matter.

2. That a committee of five be appointed to collect the necessary means for the proposed removal and the erection of a monument. And that this committee be authorized to superintend the removal, and the erection of a monument so soon as they have the requisite means at command.

A committee was accordingly appointed by the Alumni Association, consisting of Rev. J. H. A. Bomberger, D. D., Rev. M. Kieffer, D. D., Rev. E. V. Gerhart, D. D., Rev. G. H. Martin, and Rev. G. W. Williard. At a subsequent meeting this committee was reconstructed. It is now composed of nine members, namely, Rev. J. H. A. Bomberger, D. D., Rev. M. Kieffer, D. D., Rev. E. V. Gerhart, D. D., Rev. S. H. Reid, Jacob Heyser, Esq., James L. Reynolds, Esq., Rev. Prof. Theodore Appel, Hon. John Cessna, Hon. John W. Killingber.

In accordance with these instructions the application was made to the Board of Trustees in July, 1856. The Board responded cordially to the request, instructing the Executive Committee to purchase a lot of ground in the Lancaster Cemetery and have the remains of Doctor Rauch removed and interred. The Executive Committee acted promptly; but the purchase of the lot was embarrassed and delayed by some previous financial transactions between the College Board and the Cemetery; so that a deed for the lot was not obtained until the Spring of 1858; and the removal of the remains was in consequence deferred until the ensuing winter.

In pursuance of these arrangements, Rev. E. V. Gerhart, a member of the Committee, repaired to Mercersburg and superintended the exhuming of the remains on Tuesday, the first of last March. In performing this work it became apparent with what consideration the deceased had been buried. The coffin, enclosed in a heavy box, was laid upon a flooring of brick, and covered by a strong, well-built arch; the grave was then filled up to the surface with brick laid in mortar, no ground whatever having been used. After removing the arch, the lid of the box was found to be firm; and the coffin itself in a very good state of preservation. By means of ropes the coffin was raised entire, containing the remains untouched and undisturbed; then put into a new coffin-shaped box, and thus transported to Lancaster. The committee have great pleasure in saying that the exhumation proceeded from beginning to end without any occurrences which were inconsistent with the solemnity of the

occasion, or in violation of the sense of respect due the ashes of the beloved and honored dead.

At Lancaster the remains were deposited in the first German Reformed church until the day of burial. A new coffin was ordered just large enough to contain the old one.

The funeral ceremonies took place on Tuesday, the 8th of March, at 10 o'clock; the services being held in the German Reformed church. Whilst the sacred remains, borne by Hon. A. L. Hayes, Emanuel C. Reigart, Esq., Dr. F. A. Muhlenberg, Prof. Wm. M. Nevin, Hon. B. Champneys, Dr. J. L. Atlee, Hon. H. G. Long and Rev. Henry Harbaugh, (several of whom had been personal acquaintances of the deceased,) were carried along the aisle and placed before the altar, the choir in a subdued and mellow tone chanted the introductory sentences of the burial service: "I am the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." Prof. Appel offered the Invocation, and announced the hymn commencing: "Hark! what the voice from heaven proclaims"—the same hymn that was sung in the house of Dr. Rauch at Mercersburg on the sad day of his burial. Rev. G. F. Krotel read 1 Cor. 15: 12-58, and the prayer was offered by Rev. Dr. B. C. Wolff. Then followed the eulogy on the life and character of Dr. Rauch, by his friend and colleague, Rev. Dr. J. W. Nevin. From him alone who knew the deceased so well, who shared so intimately his joys and sorrows, his hopes and fears, could come this beautiful tribute to his memory, breathing a touching tenderness in every sentence. A deep, solemn silence pervaded the congregation; and the precious memories of the past moved to silent tears of affection the Professors, the students, and others, as the venerable orator called them to life again around those illustrious remains.

After the eulogy, Prof. T. C. Porter offered the Lord's Prayer; and the services in the church were concluded by the choir singing the Hymn of Simeon: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word." The audience now formed into procession, composed of the clergy and many prominent citizens, members of the Board of Trustees, the Faculty, and students of the College, and followed the remains to

the Cemetery, where the burial services were conducted by the Rev. E. V. Gerhart. *Requiescat in pace.*

Earth to earth, dust to dust, ashes to ashes ; but we wait in hope, looking for the general resurrection in the last day and the life of the world to come, through Jesus Christ our Lord.

E. V. G.

Lancaster, Pa., June 4th, 1859.

## EULOGY.

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We have before us to day, my Christian friends, inclosed in that quiet coffin, the remains of the first President of Marshall College, Dr. FREDERICK AUGUSTUS RAUCH. His death took place at Mereersburg, on the morning of the second day of March, 1841, now eighteen years ago. He was buried on the fourth of March, with large funeral attendance, in the corner of a retired grove belonging to the College grounds, which was then first set apart for cemetery purposes. It was a bright, sunny day; in notable contrast, I remember, with an uncommonly rough storm of snow toward the close of the same week; a day, which was made memorable for the nation at large, by the inauguration of Gen. Harrison as President of the United States—a most brilliant political occasion, destined to be itself dismally overclouded, a very short time afterwards, by the mournful intelligence of his death.

It seems like a dream now, that whole time—so near at hand for memory in one view, and yet in another already so far away. Called up by the presence of these venerated relics, the image of the man is again before me, as I knew him so well, and loved him, during the last sad year of his life. His head prematurely bald; his broad, intellectual brow; his mild, German eye; his generous transparent, deeply sympathetic face; all are before me once more, in vivid picture, as I used to meet him in the intercourse of daily life. The inborn delicacy of his spirit, the earnest enthusiasm of his character, his keen gentlemanly sensibilities, his absolutely irritable impatience of all that was dishonorable and mean, return upon me now like the music of Ossian, mournful and yet pleasant to the soul. I see him



in the college chapel, his whole soul beaming from his countenance, in the midst of the students, who were so largely the object of his pride and love. I see him in his study, surrounded with his full shelves of choice German books—the works of Kant, Jacobi, Fichte, Schelling, Hegel, Schleiermacher, Daub, and the later standard writers generally on Psychology and Ethics—all of the best editions, and done up in the handsomest style of binding; as though he would have considered it a kind of desecration to have them about him under any meaner form; discoursing of his own literary purposes and plans, and wrestling with the sense of disease in the vain hope of being able to carry them into effect. I see him in the bosom of his family; the centre of all kindly affections, the soul of all generous hospitality, actualizing, as it might seem, in his relations to his own *Phoebe*, the full sense of what he has so beautifully described as the true ideal of marriage, in his Psychology. I see him, as I looked with apprehension upon his pale face the last time I saw him alive; when in reply to my suggestion, that he ought not to trouble himself with speculation now, but should give himself rather to the simplest, childlike exercises of faith, he said in substance promptly: “That is just what I am trying to do—I have no power for anything else.” I see him, as when shocked with the sudden intelligence of his decease, (for he went off at last with scarcely a minute’s warning,) and having made my way over to the chamber where he lay, with no one present but his wife, I gazed upon his lifeless form, and could but turn me to the wall and weep aloud, in sympathy with *her* then silent and almost tearless grief. I see him, as two days after he lay with snow white shroud, serenely tranquil, in the unclosed coffin—his countenance like the sculptured image of some Grecian sage—while all around him, in the house of mourning, preparations were going forward to bear him to the silent grave.

All these things appear “but as yesterday when it is past, and as a watch in the night.” And yet it is now near a score of years, since that solemn funeral took place. During that period, what great changes have gone forward



in the world, in the land, and more particularly in the whole circle of interests with which Dr. Rauch stood connected at the time of his death. His wife has followed him long since into the spirit world. His intimate friend and colleague, the amiable and accomplished Professor Samuel W. Budd—whose slender form and gentle spirit, the unpretending shrine of so much sterling dignity and worth, I have before me too in full vision at the present time, evoked by the power of the occasion—is numbered also with the congregation of the dead. His kind and devoted physician, Dr. Little, Secretary for years of the Board of Trustees for Marshall College, has passed away, with nearly all his interesting and pleasant family. More than a fourth part of the graduates of the first five classes of the institution from 1837 to 1841, count on its catalogue now as deceased. May we not say indeed, that Mercersburg itself, as he knew it, has in great part passed away. In the midst of these changes, the College too has had its eventful history—one which it was not easy to foresee or anticipate at that time. What the end of it has been, we all know. A few years since, it was considered necessary to translate it to this place; where it now flourishes, under a new act of incorporation, in full view of the city and the whole surrounding country, with the promise of a bright future before it, bearing the auspicious title of Franklin and Marshall College.

In view of his close connection with the early history of the institution, and the relation he holds to its original and properly distinguishing genius and spirit, it has been felt all along that the remains of Dr. Rauch ought to follow its removal to Lancaster. The Alumni of the College have generously offered, in that case, to erect over his grave a new monument, more worthy of his memory than the solid obelisk which was to be left behind in Mercersburg—and which is now placed there, with great propriety certainly, in front of the new German Reformed church. To meet this proposition, the Trustees of Franklin and Marshall College have procured a proper plot of ground in the cemetery on the North East side of the town, and by

their order the remains are now brought on, for the purpose of being deposited there with suitable solemnities at this time.

It has seemed proper, that something should be said, in connection with the occasion, concerning the life and character of the man; with the view of introducing him as if were publicly to the knowledge and consideration of the community, with which he is to be joined from this time forward in the solemn fellowship of the grave. Few who are here to-day ever saw Dr. Rauch; and although many among us, no doubt, have heard his name mentioned with honor as the first President of Marshall College, the number is still small, we may presume, who can be said to know much of his actual history. It is altogether fit and right, therefore, that the attention of the people of Lancaster should be called in this public manner to the distinguished stranger, whose presence—still speaking, though dead—is to become from this time forward, may we not say, one of the monumental honors of the place. The bones which lie in that coffin ought not to be hurried to their new sepulchre, without some due recognition among us of their more than common sacredness and worth. They are the bones of a great and a good man. Let them be honored with all pious veneration accordingly.

Dr. RAUCH was born at Kirchbracht, in Hesse-Darmstadt July 27, 1806. He lost his mother in infancy. His father was still living at the time of his death, in firm and vigorous health, a respectable clergyman, settled in the vicinity of Frankford on the Maine. Before the "Union," as it is called, took place between the two Confessions, he was attached to the Reformed Church. His son always spoke of him with reverence and affection, as a seriously pious man.

At the age of eighteen, the son became a student at the University of Marburg, where he took his diploma in the year 1827. After this he prosecuted his studies for a year at Giessen. For a time, he was employed as an assistant in teaching by an uncle, who had charge of a literary institution in Frankford. Another year he spent, as a student again, at Heidelberg:

Here he came under the special influence of the distinguished philosopher and theologian, *Charles Daub*; a relation, which seems to have formed a memorable epoch in the history of his inward life, determining to no small extent its whole subsequent order and form. Dr. Rauch always cherished the highest veneration for this great man, and looked back, with fond recollection, upon the year spent at Heidelberg, under the light of his instructions, and in contact with the living power of his spirit, as in some respects the most interesting and important part of his education.

Daub, we are told, had an admirable faculty for drawing out the powers of generous minded young men, and inspiring them with great and noble sentiments. He knew how to shatter to pieces wisely their presumptuous imaginations on the one hand; and how to encourage and support their efforts on the other, by giving them proper play, and meeting them at the right time with a warm and manly sympathy. Knowledge with him was not only deep, but full of life. In his person, the most profound speculations became instinct with living breath, and assumed the freshness of actual, concrete existence. In the lecture room, he seemed to be perfectly pervaded with his subject; so that it might be said to utter itself in every tone, look, and gesture. And yet there was nothing rhetorical or declamatory, in the representation. Thought made itself objective in his person. The whole man wrought in sympathy with his theme, no matter how abstract, so that the idea of self appeared to fall out of view entirely. Not unfrequently he would step down from the desk in which he lectured altogether, as though it were too narrow for his thoughts and feelings, uttering himself in tones of earnestness that would sometimes thrill his auditors with a sensation of awe, as being scarce earthly in their character. Such was he in his lecture room. Where the student stood near to him in the intimacies of private life, he came more fully still under the power of the same plastic influence. The sphere in which his spirit moved habitually was full of earnestness and moral force. One could wish indeed it

had been pervaded by more of the positive element of holiness, such as breathes the atmosphere of heaven, in thoughts and desires flowing actively out toward Christ. But it is difficult to estimate fairly the religious character of one, whose whole position and circumstances were so widely different from our own. Standing where he did, in the midst of abounding unbelief, and called as he was to wrestle with all sorts of skeptical difficulty in his own profoundly speculative mind, his faithfulness to the cause of Christianity may well command our admiration and respect. He was a man who lived for the invisible and the eternal, and on whose soul the visions of the Almighty, in the person of Jesus Christ, had unfolded their glory. His wish was to die, as he expressed it, on the cathedra or desk, in the midst of his professional work. And so it happened in fact. While engaged in lecturing, he was called away suddenly, A. D. 1836, in the seventy-first year of his age.

Dr. Rauch was fitted in his whole nature, to receive a deep and lasting impression from the spirit of such a man. The time when he came within the sphere of his influence was favorable to this result. He had finished his academical course, and taken his degree; and was beginning to have some knowledge of the world in the way of actual experience. Life was coming to clothe itself in some measure with its proper seriousness, in opposition to the visionary dreams of mere youth. His mind at the same time was vigorously active, and the way was fully open, by the advantages of previous education, for its free commerce with truth. In these circumstances, he was not only introduced into Daub's lecture room, but admitted also to the innermost circle of his discipleship. The aged hierophant in the temple of knowledge fixed his eye upon him with friendly interest, took him encouragingly by the hand, and became his companion as well as guide in philosophical thinking and study. The authority which the teacher thus gained over the mind of his pupil was of the highest kind, and such as could not be destroyed by distance or time. Dr. Rauch took a pleasure in speaking of what he owed to his venerable instructor in the way of



knowledge. But this was not the whole of his obligation. It included also an important spiritual benefit. He felt that he had been morally invigorated by coming within the range of his influence. It proved a powerful help to his faith. How far his religious views, as they had existed previously to this time, may have needed reformation, or how far the influence under which he was now brought operated to produce a direct and specific change, I am not prepared to say. Probably there was no direct evolution, to any extent, accomplished in the case. Whatever latitudinarianism our youthful theologian may have been chargeable with before, it is not likely that it was distinctly defined and settled even for his own thoughts. It was merely the general disease of the country, which attached itself almost necessarily at the time to a university education, poisoning the mind of the student, sometimes more and sometimes less. Nor was it fully eradicated in Dr. Rauch's case, it would seem, even during his stay at Heidelberg. But a new turn was given to his mind. His confidence in the great fundamental truths of Christianity was confirmed. A wholesome tendency was implanted in his religious views and feelings. And more still, productive ideas, the seeds of living thought, were introduced into the soil of his spirit, which, favored by other influences subsequently, germinated and brought forth fruit, after their kind, in thoughts both sound and thorough with regard to religion generally. Under this view it was probably, rather than in reference to any direct change in himself, that Dr. Rauch seemed to look upon Daub in the light almost of a spiritual father.

It speaks much for his character, that such a man as Daub should have honored him, as he seems to have done, with his special notice and favor. He admitted him to the most free and familiar intercourse, and regarded him evidently with more than common interest, as one who might be expected to bear in no small part afterwards the mantle of his own spirit.

On leaving Heidelberg, Dr. Rauch became extraordina-

ry professor, as it is called, in the University of Giessen being at the time in the 24th year of his age. In the German Universities, the professors are of two kinds, ordinary and extraordinary, both alike appointed by government but differing in rank and salary. The ordinary professors compose the proper faculty, and are entitled to its privileges. The professors extraordinary are simply teachers and have no farther duties or privileges. They are to be considered as candidates for the other station. Their position is valued mainly as a stepping stone to preferment. It gives a young man a certain rank and standing in the University ; shows that he has enjoyed the notice of government ; and authorises him to calculate on further promotion, if he continue faithful to himself. This, however, does not take place as a matter of course. If a professor extraordinary allow himself to sit down satisfied with his attainments, as a scholar, he may remain extraordinary professor all his life. In many cases, a number of years elapse, before the wished for promotion is reached. It is of course complimentary to the character and standing of the candidate, when he is carried rapidly forward from this position to an ordinary professorship. This compliment was enjoyed by Dr. Rauch. At the end of a year spent at Giessen, under the appointment which has been mentioned, he received an invitation to Heidelberg as ordinary professor. His fair prospects however, and the high hopes with which his bosom had been filled in view of them, were here suddenly blasted, as it seemed, forever.

In some public exercise at Giessen, he was led to utter his mind too freely, on the subject of government. The precise point in which he offended, is not known. The whole affair was one, to which he never liked to refer subsequently ; and few among his friends in this country knew at all, that any political difficulty had made it necessary for him to leave his native land. He always charged himself, it is believed, with some imprudence in the case, and never affected to make a merit of it, as he might easily have done in this country, and as most other foreigners proba-



bly in similar circumstances would have had no hesitation in doing. Those who were familiar with Dr. Rauch and who know how easy a thing it is to wake the jealousy of European governments, where the subject of human rights comes at all into consideration, will not be disposed to surmise after all any thing *very* dreadful in the freedom of speech, into which he fell on this occasion. Such as it was, however, it drew upon him the sharp displeasure of the powers above him; and it became necessary for him finally, in the judgment of his friends, to provide for his own safety by a voluntary self-expatriation. His departure was sudden. He had time to make only a hurried visit to his father, between the hours of eleven and one at night; when he bade him a sorrowful adieu, and turned his face toward the broad Atlantic, an emigrant, bound for a new trial of the world in the far-off West. It was not the love of wandering, nor the visions of a romantic fancy, nor any particular zeal he felt for our republican institutions as such, which brought him to exchange Germany for America. He was ardently attached to his fatherland, and had every reason to be satisfied there with his circumstances and prospects. It must have been with an immense sacrifice of feeling, that he found himself compelled to abandon all, and become a stranger in a foreign land.

He came to this country in the fall of 1831, having completed the 25th year of his age. His first year was spent at Easton, in this State, where he applied himself diligently and with great success to the cultivation of the English language. Here he was made to feel the heavy disabilities of a foreigner, whose speech and former education both conspire to isolate his existence, in the midst of the community to which he belongs. His German itself, even in the midst of a German settlement, was not of a character to open the way for him at once to any public service; being materially different from the same language, as usually spoken in this country. He had made up his mind, however, not to give way to difficulties or discouragements; and wisely set himself to understand and enter into the

modes of thinking with which he was surrounded, instead of fretting and quarreling as foreigners sometimes do, with what might not be according to his mind, as though he could expect the world to bend for his accommodation rather than that he should bend himself. His knowledge of music here stood him in more stead at first, than his knowledge of philosophy, or his acquaintance with Latin and Greek. He excelled in this art, practically, as well as theoretically, thanks to his German education; and to procure himself an independent support, did not hesitate to give lessons on the piano. This, let it be remembered instead of occupying the high position of a professor, the associate and colleague of Charles Daub, in the University of Heidelberg. So much for meddling with politics rashly, in the neighborhood of the sunny Rhine!

His excellent spirit, joined to his general cultivation, soon won him friends. Though short, his sojourn in Easton brought him into connections and relations, which had the effect in some measure of causing him to feel at home in the land of his exile, and to which he always referred afterwards with fond and affectionate interest.

In June, 1832, he went to York; having received an appointment to take the charge of a classical school, in connection with the Theological Seminary of the German Reformed Synod, which was then rising into importance in that place under the care of the late Dr. Mayer. Here he continued, diligently employed in teaching, till the autumn of 1835. The amount of labor which he performed during this time was very great.

In the fall of 1832 he was ordained by the Synod, at York, to the office of the holy ministry.

In the year 1833, he became united in marriage with a daughter of Mr. Laomi Moore, of Morristown, in New Jersey. Of this lady it is sufficient to say here, that she was in all respects worthy to be the wife of such a man.

In the fall of 1835, he removed to Mercersburg. The classical school connected with the Seminary was now in the way of being erected into a College, and both institu-

tions were to become located, permanently, as it was supposed, in that place. Such was the origin of Marshall College. Dr. Rauch was at once invited to take charge of it as President ; being allowed to retain, at the same time, the connection into which he had been brought before this with the Theological Seminary, as Professor of Biblical Literature. In this responsible position he continued faithfully and zealously laboring, in the midst of many difficulties and discouragements, till the time of his decease.

For more than a year previous to this event, his health had been in a precarious state ; his nervous system shattered ; his strength in a great measure gone. He still persisted, however, in his academical engagements, and other literary employments ; looking upon mental exercise as medicinal in his case, rather than hurtful, and as being indispensable indeed to the proper elasticity and tone of his being. This idea might have been correct, within certain limits ; but he carried it, no doubt, altogether too far. Had he abandoned his studies entirely for a time, and given himself to travelling and recreation, his health in all probability would have been restored, and his life preserved. Even as it was, his case seemed in the winter to have fairly weathered its crisis, and to be in the full progress of recovery, when a catarrhal fever, epidemic in February, fell upon his exhausted frame, and reduced him lower than ever. His dissolution took place a short time after.

My own personal acquaintance with him commenced only one year before the close of his life, when I was called to be his colleague in the Theological Seminary. I had some knowledge previously of his general standing, but no particular information with regard to his character and spirit. Intimately associated as I was to be with him in professional life, I had of course felt some anxiety in relation to this point ; a feeling for which there seemed to be the more reason, as it was understood that serious difficulties had already actually occurred in the official connections of Dr. Rauch, in the case of which a large share of

blame was supposed by many to rest properly on his shoulders. All anxiety of this sort, however, fled from my spirit in a very short time, when I came to know the man himself. I found myself attracted to him from the start. His countenance was the index of his heart, open, generous, and pure, I soon felt that my relations with him were likely to be both pleasant and safe. Farther acquaintance only served to strengthen and confirm this first impression. It was clear to me that he had been misunderstood and wronged. He was one of the last men certainly who might be supposed capable of dishonorable conduct in any way. Then I perceived very soon also, that his learning and intellectual power were of a higher order altogether than I had before felt authorized to expect; although it was not until the appearance of his *Psychology*, that I learned myself to place him sufficiently high in this respect. Here again it became clear to me that his proper worth had not been rightly understood; and I could not but look upon it as a strange and interesting fact, that the infant College of the German Reformed Church should have had placed at its head, there in Mercersburg—without care, or calculation, or consciousness even on the part of its friends generally—one of the very first minds of Germany, which under other circumstances might well have been counted an ornament and honor to the oldest institution in the land.

As a scholar, Dr. Rauch excelled particularly in Classical Literature, in Natural History, in Moral Philosophy, and in Mental Science. He was at home also in the sphere of Aesthetics, and had his mind richly stored with the creations of genius as they belong to the fine arts generally. The German Philosophy, with all its bewildering abstractions, was for him the subject of full, familiar knowledge; while it commanded also his general confidence and respect. He saw in its different cardinal systems not contradiction and confusion so much, as the unity of one and the same grand intellectual movement, borne



forward still from one stage of development to another. Of course, in this view, he placed a special value on the philosophy of Hegel—the culmination of the process—although he was very far from surrendering himself blindly to his authority. It was his belief, that Hegel's philosophy, in spite of all the bad use which had been made of it, had wrought a real reform in the whole world of mind; especially in rightly defining the objects and proper bounds of the different sciences, and in settling the general method by which they should be cultivated.

In these circumstances he found himself impelled, to attempt the work of transferring to some extent into the literature of this country—not Hegel's philosophy as such, nor the metaphysics of Germany as a distinct and separate interest—but the life and power of German thinking generally, under its more recent forms, in all that relates to the phenomenology of the soul. For this task, he was eminently qualified—beyond all other scholars probably belonging to our land. He was at home in the philosophy of Great Britain, as well as in that of Germany, and knew accurately the points of contact and divergency by which the relations of the two systems of thought to one another, generally considered, are characterized. By a ten year's residence on this side of the Atlantic, he had become fairly domiciliated in American modes of thinking and feeling, without being divested of the intellectual habit which belonged to him as a German; an immense advantage, as compared with the position of those, who look at either of these systems of life externally only, from the bosom of the other, and so attempt to bring them together. Not only was Dr. Rauch familiar with American life and thought, but he had come to identify himself completely with us as a people. He had ceased to look upon himself as a foreigner, and had no sympathy with the morbid feeling, which leads some to isolate themselves through life in a strange land, by clinging in their own consciousness continually to the thought of themselves under this view, so as to *force* the same thought on those with whom they are surround-

ed. He loved this country, though brought into it originally, it may be said, against his own inclination, and had no disposition to exchange it again for Europe. He knew how to appreciate our political institutions, as compared with those of the old world. Our practical spirit was honored by him with due regard, and had confessedly wrought a partial modification in his own views of truth and life. Thus was he fitted to negotiate understandingly and faithfully, between the two interests, in the midst of which he stood. He knew that a simple transfer of German thoughts into English forms of expression, was not what the interests of learning require in this country; but that it is only by being reproduced in new creations, from a mind transfused with their inward power and at the same time at home in the American element of thought, that they can be expected to become truly and permanently valuable. The idea of such a reproduction of the moral wealth of Germany, under forms intelligible and safe, in the sphere of our American philosophy, may be considered perhaps the favorite dream of Dr. Rauch's life. It animated him in his work, as a teacher. It stimulated his zeal as a writer.

His work on *Psychology*, published the summer before his death, was only the beginning of what he had it in contemplation to attempt, for the interests of literature, in this way.

Much more important, in his own judgment, was to have been his *Christian Ethics*. The *Psychology* was regarded as preparatory and introductory to this, and was shaped with reference to it more or less from beginning to end. He had in his mind a general system, which required the one work to be followed by the other, in order that the whole might appear in its true light. And then to make the conception still more complete, the Moral Philosophy was to be itself succeeded again by a treatise on Aesthetics. It was only when all should be brought out, that he expected the true character of the primary work to be fully seen.

On the Moral Philosophy especially his heart was most



earnestly set. He seemed to feel within himself the urgency of a special call, to bestow upon our literature something more worthy of the great subject than the unscientific systems, commonly current in this country under its name. As he had been lecturing upon it for years, he was prepared to bring his matter into a suitable form for the press, with very little delay; and proposed to make a beginning with it the very week in which he was compelled to take his bed, hoping to get the work out in the course of the ensuing summer. For months previously, the plan of the work had been before him in all its details, till the whole seemed to be brought to the most complete and satisfactory conception, like the ideal which fills the thoughts of the painter or sculptor, when a true creation is about to be produced by either in the form of art.

It may not be out of place to quote here, in regard to this subject, part of a letter which he wrote to me some months before his death from Saratoga, where he had gone for the benefit of his health. The extract—a translation from the German original—is well suited, not simply to show how he felt on the subject of his proposed work, but to illustrate also the general earnestness and generosity of his nature.

“The most agreeable hope animates me,” he says, “that the goodness of the Lord will again restore me to health, and give me new strength, to labor in conjunction with yourself, my dear friend, for a great and noble object. To this object I wish to devote what remains of my life, that I may depart hence in the end as a true servant of the Lord. My *Christian Ethics* have occupied me very pleasantly on my whole journey. The plan of the work lies now before me, the whole with all its connections and parts, clear and distinct, like a transparent crystal. All the transitions show themselves plainly; so that if I were able, as a painter, to present the whole in outward picture, it would appear to all, not as a *composition*, but as a living organism, which being animated with a single idea throws off whatever does not belong to it by its own life. The

thought that it has fallen to my lot, by divine direction as it would seem, to offer as a present to the literature of this country some portion of what the noble German mind has produced in the sphere of ideas, lifts me up and imparts to my being a value not previously known. In all, however, I never lose sight of the relation in which I have come to stand to you, as that in which alone my enterprises seem to prosper. Single and solitary no man can accomplish anything; only in communion with others, of kindred spirit with himself, can the good at which he aims be reached. One needs to be kept from the painful sense of standing alone; a living intercourse with others, and the exchange of ideas, are required to give ripeness to one's own thoughts. And here let me be allowed in truth and sincerity to say, how greatly my conversations with you have instructed and encouraged me, and how deeply I feel that our association will work to advance in the best manner the great interest to whose service we are called." Referring afterwards to another point, he writes: "It is manifest that the Lord is with us. If we remain true to him, he will not forsake either us or our important work. Is it his work, and are we his servants? Why then should we be discouraged or of weak faith?"

Thus ardent was he in the prosecution of the favorite interest of his life. Through all his sickness, he flattered himself with the hope of being restored to health; not so much it seemed, out of any undue regard to life for its own sake, as because he felt that he had it in his power to be useful in the sphere in which he had been called to work. Life, he would say, appeared to him to be something unspeakably poor in any other view. Nor was it, as he thought, with any improper reference to his own reputation, that he was so anxious to execute the design with which his soul was filled. He attached a high importance to his work on its own account, and could not rest easily under the thought of its not being accomplished. The idea that his sickness might be unto death, instead of drawing off his mind from the task he had in hand, served only

to make him more anxious to get his new work ready for the press. When it was suggested to him, shortly before he took his bed, that it would be perhaps better for him to defer entering upon this labor for a time, his quick reply was : " Why, I might die, before it was done." It appeared that he would care less about dying, if only this object were reached. As it was, however, with all his wish to live, he declared himself ready to acquiesce in the will of God, if it should lead to a different result.

Dr. Rauch was admirably qualified for the office he filled, as an instructor of young men. His resources for the communication of knowledge, were unusually extensive, and his powers were altogether happily balanced and adjusted with regard to one another. His imagination especially was rich, and well stored with materials gathered from the universe of nature and art, under its ancient as well as its more modern forms. Then he carried his whole soul into his work. The business of teaching with him, was any thing but mechanical or formal. His nature was ardent, generous, enthusiastic ; and towards the young especially, standing to him in the relation of pupils, it uttered itself with the most affectionate earnestness and vivacity. His whole intercourse with his students besides, was adapted to win their confidence and engage their love. There was no magisterial stiffness in his manners ; but on the contrary the greatest freedom and urbanity. The student was made to feel that his preceptor was his friend, and could scarcely fail to reciprocate the kindness, which seemed to form the very element of the relation on his part. Few, it is believed, have been under Dr. Rauch's instructions for any time, without finding a strong sentiment of love combined in their bosoms with the feeling of respect, toward his person. And well his students might love him ; for he looked upon them as his own family.

The College altogether, it may be said, was dear to him as the apple of his eye. His fondest wishes and brightest expectations with regard to life, clustered here, as around their true and proper centre. His ambition coveted no

higher honor for this world, than that of building up Marshall College, and rendering it, by the blessing of God, an ornament to the State, and the glory of the Church under whose auspices particularly, it has been established.

His social qualities were of the first order. He might be said to have been formed constitutionally, for friendship and affection. No man could be more kind and tender in the bosom of his own family, or more fully alive to the claims of domestic love. With his friends generally, he was open-hearted and confiding to an uncommon degree. His confidence was easily won, and where it found anything to rest upon soon became full and warm. It might be said indeed, that he was almost too ready to place himself in the power of others in this way. Suspicion was not the habit of his soul. He had no art nor cunning; no tact for diplomatic management; no capacity for intrigue; no aptness for reaching his ends by circles and curves. The want of this talent, joined with a certain irritable quality of his nature, operated at times to place him in a somewhat unpopular light. His feelings rose too readily to the surface, his heart leaped too quickly, if not into his tongue, at least into his tones and looks, to allow proper graciousness always toward those with whom he found reason to be dissatisfied. The want of art made him awkward at times, if not absolutely uncourteous, where others might show themselves bland and smooth.

His spirit was characteristically generous and noble. He shrank, with a nice instinctive sensibility, from all that is narrow and mean, as well as from all that might be considered low and gross. He could never condescend to graduate the value of life by any merely outward or material scale. Truth was more to him than gold; wisdom more excellent than rubies. The sense of the useful—the organ for calculating worldly profit and gain—was less active with him by far, than the sense of the beautiful and good.

The religious views of Dr. Rauch were eminently spiritual. In using this term, however, I do not refer so much



to the habit of his mind in a strictly devotional view, as to its sympathy with the invisible and the eternal in general. His orthodoxy did not rest in the dead letter ; but neither did it stop, where the fancied superior illumination of some who affect to despise the letter is found stopping, in mere intellectual speculation. This he considered to be the essence of rationalism and neology ; and because it seemed to him that much of our American divinity rested upon no deeper ground than this, he held it to be in principle unsafe, as needing only a change of circumstances to be seen vanishing ultimately into thin air. Knowledge could be real here, it appeared to him, only in the form of life. Faith must embrace, not the notion of supernatural things simply, but the very power and presence of the things themselves. Religion became for him in this view an inward commerce with the powers of a higher spiritual world. The invisible was felt to be the truly actual and real, while the outward and visible might be regarded as being in some sort only its empty shadow projected on the field of space. Innumerable analogies, adumbrations, and correspondencies, not obvious to common minds, seemed habitually present to his view, binding the universe into one sublime whole, the earth reflecting the heavens, and the waves of eternity echoing on the shores of time. There was perhaps, in this respect, a dash of mysticism in his constitution. But if such a habit *be* mysticism, it may be questioned whether it be after all so bad a thing as is sometimes imagined. Our philosophy and religion would both gain something probably, if they looked less to the outward and more to the inward in this way. Olsbansen was Dr. Rauch's favorite commentator on the Scriptures ; and he is counted commonly to be somewhat mystical. But what spiritually healthful man would exchange the fulness of fresh breathing life with which he is here met, for the cold exegesis of a Grotius or a Macknight ?

Such, in his life and general character, was the first President of Marshall College. The institution, it was felt at the time, sustained an immense loss in his death. His life

appeared to have been altogether too short for his proper work. Yet it can not be said of him, that he lived in vain.

He has left behind him a lasting monument in his work on Psychology. This, of course, is not without its defects. When can we expect to have a book on the same subject that shall be all that a just criticism may require? Some of its Hegelian aspects are, to say the least, a good deal unsatisfactory. It must be admitted too, that it is not just in the right form, to answer the purposes of a text book in the common American sense. But still, with all these concessions, we hazard nothing in pronouncing it one of the most important publications in its department which has yet appeared in this country. It was the introduction into our literature of a new way of looking at the science of the human mind, a method which was not known among us before. I do not mean by this, that it was in any sense original or new with Dr. Rauch. He never thought of claiming for himself any such credit. The method has been common in Germany for years; all that he pretended to do, was to exhibit it under an English form, working into it in an independent manner, the material which he found at hand in different German writers. His work is based in this way especially on the *Philosophical Anthropology* of Daub, with a proper use at the same time of other recent systems. The true merit of Dr. Rauch in the case is, that he has given us in American shape, not a translation or copy simply of any of these transatlantic systems, but a living reproduction, both in matter and form, of what we may call their general idea. In this view, his Psychology, when it appeared, was something new among us in its kind. It formed in fact a sort of epoch in this department of our literature. We had nothing like it before; and we have had as yet nothing to supersede it properly since.

Another interesting memorial of Dr. Rauch is found in a volume entitled *The Inner Life*, which has been brought out lately by one of his early pupils, the Rev. Dr. Gerhart, now President of Franklin and Marshall College. It con-



ists of seventeen discourses selected from his manuscript sermons, and so arranged as to exhibit to a certain extent the unity and order of a common subject, answering to the title of the book. Written mainly for students, by one who was himself accustomed to think more than to declaim, these discourses are of course not just of the popular order and kind. Some of them approach to the character of philosophico-theological dissertations. They are, however, very far from being either abstract or dry. The grace of an inward, spiritual eloquence may be said to adorn them throughout. They are fresh, earnest, and full of religious life—chaste in style, tender in sentiment, beautiful in description, rich in edifying and suggestive thought. They fairly sparkle with the gems of imagination—taking the faculty in its true sense, as it differs from mere fancy, and forms the proper soil of genius. Altogether the book is well suited to make us acquainted with the inward life of its author, reflecting as a mirror the distinguishing qualities of his mind and heart. It is especially important as a standing testimony to his religious character; illustrating the fact, as the editor of the volume tells us, “that the first President of Marshall College was a decided and humble Christian, no less than a philosopher; that his philosophy was neither rationalism nor pantheism, neither sensationalism nor transcendentalism in any false sense, but really Christian; and that the impulse and peculiar character which the institution received from him in the beginning, was not hostile or prejudicial, as some have alleged, to sound Christian ideas, but subservient and favorable to the progress of orthodox scientific theology and true practical religion.”

Still more effectually in some sense the life of Dr. Rauch may be regarded as continuing itself in the history of Marshall College, and in the successive classes of students who have gone forth from it year after year, bearing along with them more or less of its spirit into the world. For it is very certain, that the soul and genius of the man, his ideal presence we may say, wrought powerfully on the character

of the institution, during the whole period of its continuance in Mercersburg. His ideas went largely to form the reigning tone of its instructions, and also to determine their general direction. His name became a precious legacy for the College—more highly appreciated after his death than it had been during his life—inspiring those who had the care of it with large and generous views, and at the same time drawing respect to it from abroad. It served as a sort of rallying standard for the academical pride and self-respect of the students. His very grave appeared to hallow the ground to which it belonged; making it sacred to literature under its best form, and in its lonely retirement—a spot for musing meditation, the close of many a summer evening's walk—breathing as it were an atmosphere around it, that made its memory blessed.

The remains now before us, form thus, as we may all see, a most important part of the College itself—one of its chief historical treasures indeed, more valuable than any other portion of its literary apparatus—which ought of right to accompany it in its removal to this place. Without them, the transfer could never be altogether final and complete. Without them, the affections of its alumni could never go wholly after it, so as to settle with full home-like feeling in its new connections and relations. They would continue to linger still with fond recollection around his monument at Mercersburg, as though half the glory of the old institution lay buried there with his slumbering dust. It was a debt due to Franklin and Marshall College, then, to complete at this time the act of consolidation out of which it has grown, by bringing the contents of that honored grave to Lancaster; that being solemnly committed here to a new tomb, and crowned with new marble, they might be outwardly and openly joined henceforward with the living history of the College in its new form. Let the city of Lancaster welcome these illustrious remains. They will be an ornament to her cemetery, a jewel in the coronet of her future fame. Especially let the friends of Franklin

and Marshall College, its Board of Trustees, its Faculty, its Students, take home to themselves with new honor and affection the memory of the man, whose bones are placed this day as a precious legacy in their hands ; and whose grave is to be for them from this time forward their own visible and solemn pledge, may we not say, that they will show themselves true and faithful to the interests of learning, which have been consigned to them in such honorable conjunction as a great public trust. The best wish we can utter in behalf of the institution is, that it may never cease to be known as worthy of the name, and true to the spirit, of its first President, Frederick Augustus Rauch.





